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SAMORA MACHEL

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President of Mozambique

May he rest well among the spirits of our ancestors.

Guest Editorial: Dealing With Crisis(2)—P. Tutashinda

In "Dealing With Crisis"(part 1), the Cress Theory of Color Confrontation and Racism was introduced. Frances Cress Welsing's theory, postulating that Caucasians feel and fear numerical inadequacy and genetic color inferiority, can open our minds to a new level of enlightenment.

Welsing cites four defense mechanisms, or psychological maneuvers, characteristic of Caucasian people. These mechanisms reflect the complex felt by them:

#1-Repression of genetic reality. The Caucasian race has locked out of its collective conscious mind numerical inadequacy and color inferiority. Here we see that it is more comfortable to sweep the truth under the carpet.

#2-Conversion of something which is desired and envied(skin color) into something that is discredited and despised. This is best reflected in the systematic taboo placed on things that perpetuate the color black.

#3-The widespread myth of white genetic superiority, which is still being promoted today. The study of genetics clearly shows that black is the dominant gene and can

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In This Issue:

"DEALING WITH CRISIS"(an essay on applications of Dr. Frances Cress Welsing's ideas about racism); H.A.C.O. INCORPORATES; FROM OTHER SOURCES: New Evidence On Atlanta Murders, Shortage of African Men In U.S., etc.

dilute or cancel out the white recessive gene. The documented research of today's scientific world is no less susceptible to this white superiority myth than that of yesterday.

#4-Projection. Welsing cites this mechanism as serving to "mitigate" the guilt felt by oppressive Caucasian people. An instance supportive of this assertion is the great desire on the part of whites for sexual alliances with "non-whites"--something in which white males have indulged themselves in throughout the world. This deep desire has been projected onto the African male and female, promoting the belief that it is African and other people of color who actually are obsessed with the desire to mate with Caucasians.

Welsing, in her theory that Caucasians have desired and continue to desire sexual alliances with "non-white" males and females, cites this phenomenon as being an avenue used by Caucasians to achieve the illusion of being able to produce color.

A more specific example set forth by Welsing of the "projection" defense mechanism is the extreme rage vented against even the idea of a sexual alliance between the African male and Caucasian female, a long-time and dominant theme in the white-supremacy culture. The Color-Confrontation Theory views this as the main impetus of the Caucasian male's fear of "genetic annihilation"--the union of his Caucasian woman and the African man and the potential for "conceiving and delivering" a product of color.

Frances Cress Welsing provides very in-depth and expansive insight into this concept of white supremacy when she discusses symbolism and the impact of symbols on both the conscious and unconscious levels. Through lectures-presentations, Welsing conveys a unique message and makes analogies that very effectively demonstrate the workings of the defense mechanisms cited above.

Such analogies include the short or "less than" image projected by television programs such as "Different Strokes" and "Webster"; the white offense/black defense concept characteristic in the game of chess; the tall, dark, and handsome ideal-man image worshipped by the Caucasian woman; and, most importantly, the heavy symbolism associated with the African male's phallus.

In African cultures the phallic symbol reflected the respect of life on the part of African peoples. During the period of the European-run institution of chattel slavery, as well as during the post-slavery period, the contempt for the African male felt by the Caucasian male was most clearly displayed through the common ritual of castration and/or hanging of African men. Welsing places this act within the very basis of her theory: numerical inadequacy and color inferiority, felt and feared by the Caucasian people. The cutting off of the male genitalia represented the barbaric contempt for the reproduction of African life. This contemptuous behavior and/or mind-set is still intact today.

Through systematic racism, the "cutting off" of African life is still the primary objective. If African people were to face this uncut answer to our inextricable ills and move to the offense on the "chessboard" of this racist game, we could find our "dry land" and effectively remove ourselves from the status of victim.

Welsing, by way of charting a path toward this offensive, has provided a unified code of conduct based upon the ideas of noted scholar, Neely Fuller, from his book, TEXTBOOK FOR VICTIMS OF WHITE SUPREMACY:

1) Stop gossiping about one another;
2) Stop calling each other disrespectful names;
3) Stop snitching on each other for personal gain;
4) Stop being discourteous and disrespectful;
5) Stop stealing and robbing from one another;
6) Stop fighting and killing one another;
7) Stop using and selling drugs;
8) Stop throwing trash, particularly in your own community;

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Crisis

9) Stop openly discussing sex, particularly with Caucasian people;
10) Utilize your time constructively through constructive conversation, the revolution of your understanding and behavior, and the halting of sex obsession.

Welsing adds that, if we would perceive our African Brothers and Sisters as mirror reflections of ourselves, given internal love and total respect, we would find this to be a means to our salvation.

(Pamoja Tutashinda/Pamela Wrenn is a Sister and friend to the Harambee Afrikan Cultural Organization, a student at the University of Nebraska at Omaha,, and is active in affairs in and of concern to Omaha's African community.)

Announcements

Dates for upcoming Harambee Afrikan Cultural Organization Meetings

November 4, 9, 18, 23
December 2, 7, 16, 21, 30
All meetings begin at 6 p.m. For more information, either call 471-3161(ext. 380 or 379) between noon and 3 p.m., Monday through Friday. Or write to: Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE; 68502-0500. If you wish to present an educational program, write "Attn: Mondo" at the above address.

Omaha Association of Black Journalists Sponsoring Community Discussions

The OABJ is sponsoring a series of panel discussions on community issues. For information, call Mike Jones at 345-7777 or Bill Henry at 558-9696.

ACTSO(Academic Olympics) Needs Volunteers

If you are interested in being a sponsor, coach, or judge for the local(Omaha) ACTSO competition, please contact Wilma Hogan at the NAACP office at 345-6627.

FLAME *Editorial Policy*

The HARAMBEE FLAME, the monthly publication of the Harambee Afrikan Cultural Organization, is a Pan-Sfricanist newsletter. This means that the FLAME's priority, with respect to news and views, is African people and events and developments which affect us and are, or should be, of concern to us. The FLAME does not recognize any artificial distinctions among African people based solely on place of birth. Therefore, references to African people are made on the basis of our common ancestry. An exception to this policy is the reprinting of articles, or excerpts thereof, from other publications, in which cases we do not alter the terms used therein to fit our editorial policy.

Articles contained in the FLAME do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization unless they are accompanied by a statement identifying the views as being those of the organization. Generally speaking, all unsigned articles are by the editor.

We encourage you to submit articles to the FLAME. Please enclose with your submission a stamped, self-addressed envelope. Articles should not exceed 900 words. Short stories are subject to the same restriction with respect to length. We also welcome poetry and graphics. Send your submissions to:

Harambee Afrikan Cultural Organization
Attn: Mondo
P.O. Box 2500
Lincoln, NE
68502-0500

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$6 per yr./12 *issues*

From Other Sources

Evidence Of Klan Involvement In Atlanta Murders Of African Children

"Police records recently obtained by lawyers for Wayne Williams have now confirmed...that it was the ku klux klan that carried out the serial murders of Black children in Atlanta between 1979 and 1981...

"The evidence centers around the Sanders family. Members of this family belong to the National States Rights Party/New Order of the Ku Klux Klan(NSRP), which is headquartered in Marrieta, an Atlanta suburb...Its long-time leader, J.B. Stoner, has been convicted of bombing a Black church in Birmingham, Alabama, and has been involved in many other violent attacks against Afro-Americans.

"Members of the Sanders family have long criminal records including convictions for child molestation, murder, burglary, assault and battery, wife beating, statutory rape, armed robbery and narcotics charges...

"The police documents include statements of police informants closely associated with the Sanders family. These informants reported that members of the family told them that the klan was going to execute one Black boy a month, and after killing 20 children they were going to start killing Black women. One informant reported that Charles Sanders had pointed out to him a 14-year-old Black youth named Lubie Geter and said: 'See that little Black bastard? I'm going to get him - I'm going to kill him - I'm going to choke the Black bastard to death.' Several weeks later Geter was found strangled to death.

"...An eyewitness saw Geter get into a car with a white man with a jagged scar on his neck on the day he disappeared. Carleton Sanders, Charles' father, has a jagged scar on his neck. Hairs of a Siberian husky dog were found on Geter's body. Charles Sanders owned a Siberian husky.

"...Altogether, husky hairs were found on the bodies of at least fifteen of the murdered children.

"...The documents reveal that a GBI(Georgia Bureau of Investigation) agent was a KKK clavern leader in Atlanta. During the period that the child murders were taking place, this agent sold members of the Sanders family a large cache of M-16 military assault rifles for $25 apiece and fragmentation grenades for $50 a case. The Sanders family had in its arsenal, in addition to the M-16's and grenades, bazookas and plastic explosives.

"In May, 1981, the 'investigation' into the Sanders family was officially closed, the officers involved were reassigned, and the files and vaults containing the evidence were sealed.

"On June 19, 1981, a high-level meeting took place at Governor Busbee's mansion to discuss the murders. Present were the governor, top police officials and probably Atlanta Mayor Maynard Jackson and Vice President George Bush. Although no transcripts of this meeting are available, the events that followed indicate that those present agreed not to arrest the klan murderers and to arrest a Black man instead..."

(The final two paragraphs were taken out of sequence for sake of clarity.)

-Above excerpts taken from "The Klan Killed The Black Children In Atlanta," which appears on pages 1 and 8 of the Oct. edition of LABOR'S CHAMPION.

Independent African City In Boston?

"...outside downtown Boston are numerous other of the city's neighborhoods which have been swept up in the economic changes of Boston without necessarily benefitting from them.

"One of these areas is a series of neighborhoods, known as Greater Roxbury, most of whose residents are Black or Latino...

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From Other Sources

"The Greater Roxbury Incorporation Project(GRIP) has placed a nonbinding referendum on the ballot in November calling for the incorporation of the area as a new city called Mandela, after the jailed South African leader Nelson Mandela...Twenty-two percent of Boston's current residents, almost all of the area's people of color, now live in what would become Mandela. The area also includes 25% of Boston's land, the offices of both the city's major newspapers, and the Southwest Corridor, an area adjoining a new subway like that is the focus of intense land speculation...

"GRIP was formed by public television producer Andrew Jones and architect/urban planner Curtis Davis. They took practical inspiration from the 1983 incorporation of East Palo Alto in California...

"Davis, Jones, and Mel King remain actively involved in pushing for the referendum and in arguing the issues it raises. 'We consider our relationship with the city of Boston a colonial relationship,' Jones has said. 'We're sitting on gold. We Black people have just realized that land control is a better defense than having a Black mayor in a 3-piece suit.'...Massachusetts legislators have insisted that the ballot question must be put before voters not just in the areas to be incorporated into the proposed Mandela, but to those in adjacent areas as well, thereby making 50% of the voters considering the referendum white..."

-Above passages excerpted from "Out Of Boston Is Carved A City Called Mandela," which appears on page 6 of the Oct. 29 edition of THE GUARDIAN.

Male/Female Relationships And the Shortage of African Men

"According to the U.S. Census Bureau there are almost 1.5 million more black women than men over the age of 14...

"The biggest problem for black women, however, is not the quantity in the available supply of potential mates, but the quality. Whereas black women may select a mate on the basis of a number of attributes, a minimum prerequisite is that he be gainfully and regularly employed.

"According to a study by Joe and Yu, almost a majority of working age black males fail to meet those minimum prerequisites. After an analysis of the economic and census data, Joe and Yu concluded that 46 percent of the 8.8 million black men of working age were not in the labor force. Based on 1982 statistics, they found 1.2 million black men were unemployed, 1.8 million had dropped out of the labor force, 186,000 were in prison and 925,000 were classified as 'missing' because the Census Bureau says it could not locate them...

"It can be reliably stated that a large number of those black males(serving in the military) had poor prospects for employment in the civilian labor force... the military does take a number of marriage-age black males out of circulation by stationing them in foreign posts and isolated military stations. Furthermore, once their period of enlistment ends, black veterans experience a higher rate of unemployment, even in relation to black civilian males with no military service...

"Included in the factors that reduce the number of desirable black males in the marriage pool is the high rate of underemployed black males...Even college educated black males have an unemployment rate four times greater than their white peers.

"Among black males employed in the labor force, one out of three will suffer from unemployment in a given year...

"Another group of black males regarded as undesirable or unavailable are those confined to mental institutions or otherwise mentally unstable...the constraints of racism are such that blacks are more lik-

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ely to suffer from mental distress. In 1970, 240 non-whites per 100,000 population were confined to mental institutions compared to 162 whites per thousand population...

"...It is estimated that as many as one-third of the young black males in the inner city have a serious drug problem. Many of the mentally unstable, drug and alcohol abusers will have been included in the figures on black males who have dropped out of the labor force or are incarcerated in prison. The magnitude of the problem simply reinforces the fact that black women are severely disadvantaged in choosing from the eligible and desirable males in the marriage pool.

"A large category of black males who fit into the desirable group are not available. By all reliable estimates the black male homosexual population is considerably larger than that of similar women based on the often quoted Kinsey estimate that 10 percent of the adult male population is homosexual. That would mean about 800,000 black men are not available to heterosexual black women...Finally, it should be noted that black men marry outside their race at a rate twice as great as that of black women..."

-Above passages excerpted from "The Political Economy Of Black Family Life" by Robert Staples, which appears on pages 2-11 in the September/October edition of THE BLACK SCHOLAR.

Young Information Industry In Africa Facing Problems

"The Pan African News Agency, in Cakar, Senegal, established in 1983 to break a Western monopoly on internationally-distributed news, still lacks the technology, personnel and finances to 'produce a counter-current of information,' writes Philip Ochieng in the independent DAILY NATION of Nairobi...

"PANA transmits news by radio, issuing 12,000 to 20,000 words of copy a day, reports Kul Bhushan in Nairobi's independent STANDARD. It employs about a dozen journalists at its headquarters but needs 'hundreds all over Africa to do a credible job,' Bhushan says. 'And all this requires massive doses of money.'"

-Above passages excerpted from "News Challenge," which appears on page 46 of the Nov. edition of WORLD PRESS REVIEW.

U.S. Sanctions Bill: Loopholes & Red-baiting

"the sanctions it(Comprehensive Anti-Apartheid Act of 1986) requires affect less than 20% of South Africa's trade with the U.S. by some estimates and many provisions ...come conveniently equipped with loopholes...

"The act: Invokes the Foreign Agents Registration Act against the ANC...

"Demands that the ANC stop 'necklacing,' the execution method used in some South African townships against collaborators.

"Mandates that Reagan deliver to Congress within 90 days a report on 'the extent to which Communists have infiltrated the many black and white South African organizations in the fight against apartheid' and the extent to which such Communists have 'influenced' the 'policies and goals' of the organizations...

"Exempts U.S. intelligence collaboration with South Africa from the general prohibition against any form of cooperation between U.S. agencies and Pretoria's armed forces..."

-Above passages excerpted from "Sanctions Bill's Landmines," which appears on page 18 of the Oct. 22 edition of THE GUARDIAN.

The current edition of THE BLACK SCHOLAR(Vol. 17, No. 5) contains several important essays on the situation of "The Black Family" in the U.S. Write to THE BLACK SCHOLAR for information regarding obtaining a copy--P.O. Box 2869; Oakland, CA; 94609.

H. A. C. O. Incorporates

As of August 20, 1986, the Harambee Afrikan Cultural Organization became the "Harambee Afrikan Cultural Organization, Incorporated." H.A.C.O., Inc. is a non-profit organization operating in the State of Nebraska and serving the Lincoln and Omaha communities. This incorporation of community and prisoners working together will move to build unity and self-esteem among Afrikan people in this area, particularly those of us of American-birth.

Our outlook for the coming year of 1987 is one of optimism. The affiliation process with the Brothers at the Lincoln Correctional Center(African American Cultural Society) is nearing completion, and the establishment of a Harambee Afrikan Cultural Organization chapter in the Lincoln community is about to be realized. With the hard work of concerned Afrikan people, the Swahili word, "harambee," is truly starting to "come together."

The HARAMBEE FLAME will soon be getting a face-lift, and a drive to increase our number of subscribers is being launched. The assistance of you, our readers, will be needed to help our organization grow and the FLAME spread across this state and nation. Promotional work is being initiated for the sale of our Harambee Thought t-shirts, golf caps, iron-on patches, dashikis, and other products designed to remind us of our Afrikan identity. In future editions of the FLAME, there will be advertisements for these products.

On behalf of the membership of the Harambee Afrikan Cultural Organization, Inc., I wish to thank you all for your support thus far and for your assistance into the future. The road toward making a better tomorrow for our community, our children, and our lives has only just begun.

-Ajabu(aka Alan Hardin)
H.A.C.O. Chairman

Planting Seeds

As those of you who have been to Harambee Afrikan Cultural Organization meetings know, our primary function is that of education. By "education," we mean several things: the providing of information and ideas, training in thought-development, and stimulation of thought. But the education we provide, on our own and with the aid of those of you outside of the prison who have given generously of your time to present programs, is part of a larger agenda. This agenda can be described in the phrase, "driving the devil out."

The idea of a person being able to be possessed by a devil is a very old idea, one often rooted in the supernatural. Whether you believe in an actual devil, a real entity, you can certainly fathom the idea of the devil as symbol for the ideas and impulses that drive all of us, from time to time, to do destructive things, things that are destructive to ourselves, to our families, to our communities, etc. For American-born Africans in particular, the "devil" that possesses us is our belief in our inferiority as "black" people. It is this "devil" we are full of, this devil which so commonly makes us think of ourselves as "niggers" and to treat each other and, frequently, ourselves with contempt.

Through education, we seek to drive the devil out of ourselves and each other. We recognize that America's racist institutions - particularly, the church, the school system, and the commercial media - have planted this devil seed in us through the manipulation of images, symbols, facts and falsehoods, etc. Our job is to plant other seeds, seeds of understanding of our African heritage, the germination of which will produce in us dignity, self- and mutual respect, and other such qualities needed by any people who desire to gain victory over domination and subjugation by others. We ask you to roll up your sleeves and join us. And bear in mind that farming is hard work.

-Wopashitwe Mondo Eyen we Langa
(aka David Rice)
H.A.C.O. Education chairman/FLAME Editor